

Having explained the definition and the branches of Bodhicitta the meaning of verse 19 of the Ornament is:

The Ornament:

*Mind generation is the wish for
Complete enlightenment for the benefit of others.
Just as in the sutra, the one and the other
Are explained briefly and extensively. [19]*

The definition of **Mind Generation** or Bodhicitta is: a special mental main mind which is the entry way to the Mahayana path and is concomitant with its assistant aspiration (**the intense wish**) that focuses on **complete enlightenment for the benefit of others**.

Just as the one (the enlightenment aspiration) **and the other** (the other's benefit aspiration) are explained **in the** middling **sutra** (the *Perfection of Wisdom Sutra in Twenty Thousand Verses*) likewise they **are explained briefly and extensively** in the short sutra (the *Perfection of Wisdom Sutra in Eight Thousand Verses*) and the extensive sutra (the *Perfection of Wisdom Sutra in One Hundred Thousand Verses*).

Divisions of Bodhicitta

There are four different ways of categorizing Bodhicitta:

1. Category by way of nature
2. Category by way of demarcation
3. Category by way of a specific purpose
4. Category by way of similes

The category by way of nature can be further categorized into two categories:

- 1.1. Nominal category
- 1.2. Category by way of being (Bodhicitta)

Nominal category

1. Conventional Bodhicitta
2. Ultimate Bodhicitta

English: Conventional Bodhicitta

Tibetan: ཀུན་ལྗོངས་སེམས་བསྐྱེད། - *Kuen dzob Sem kye* (*Kuen*=all, *dzob*=obscure, *Sem*=mind, *kye*=generation)

English: Ultimate Bodhicitta

Tibetan: དོན་དམ་སེམས་བསྐྱེད། - *Doen dam Sem kye* (*Doen*=meaning, object, *dam*=excellent, supreme,

Sem=mind, *kye*= generation)

This is merely a *nominal* category of Bodhicitta because ultimate Bodhicitta is not actual Bodhicitta. Conventional Bodhicitta and Bodhicitta are equivalent.

Definition of ultimate Bodhicitta

A mental main mind in the continuum of a Mahayana Arya being that is of the wisdom type and is free from duality with respect to the (final) mode of existence of complete enlightenment.

The different aspects of the definition:

1. Mental consciousness: it is a mental consciousness because it arises in dependence on meditation
2. Main mind: even though it is dependent on the mental factors it is concomitant with (such as wisdom), it is nevertheless a main mind whose principal function is to apprehend its object.
3. It exists in the continuum of an Mahayana Arya being: it exists in the continuum of someone who has realized emptiness directly and has therefore reached any of the Mahayana Arya paths ¹, the path of seeing, the path of meditation or the path of no-more-learning.
4. It is of the wisdom type: it is of the wisdom type because of the two, method and wisdom, it is associated with wisdom and not method.
5. It is free from duality with respect to the final mode of existence of complete enlightenment: the final mode of existence of a phenomenon and the emptiness of true existence of a phenomenon are equivalent. To be free from duality with respect to the final mode of existence of phenomena means to *directly realize* the final mode of existence of phenomena. Ultimate Bodhicitta is free from duality with respect to the final mode of existence of complete enlightenment because it is free from duality with respect to the mode of existence of all phenomena.

The reason for calling this mind ' Ultimate Bodhicitta'

Even though it is not Bodhicitta , i.e. the mind that is concomitant with the aspiration that focuses on enlightenment for the benefit of all sentient beings, it is called 'Ultimate Bodhicitta' because it realizes the ultimate truth of emptiness and conjoined with Bodhicitta it is the entryway to the Mahayana Arya paths (the path of seeing, the path of meditation, and the path of no-more-learning). Moreover, conjoined with Bodhicitta it serves as the antidote to cognitive obstructions (the obstructions to omniscience), for it gradually eliminates those obstructions and leads the practitioner to complete enlightenment.

Comparison between conventional and ultimate Bodhicitta (in the continua of sentient beings):

Conventional Bodhicitta	Ultimate Bodhicitta
Mental consciousness	Mental consciousness
Main mind	Main mind
Method Type	Wisdom Type
Main cause of the Rupakaya / Formbody of a Buddha	Main cause of the Dharmakaya / Truthbody of a Buddha
Concomitant with the mental factor of aspiration	Concomitant with the mental factor of wisdom
Conceptual consciousness	Direct perceiver
Focal object: complete enlightenment	Focal object: complete enlightenment and all other phenomena
Referent object: complete enlightenment	Referent object: lack of true existence / emptiness
Entryway to the Mahayana path¹	Entryway to the Mahayana Arya path¹

¹ After one has generated Bodhicitta there are five Mahayana paths or five different Mahayana levels of spiritual attainment. The first two, the path of accumulation and the path of preparation, are mundane paths. The latter three, the path of seeing, the path of meditation and the path of no-more-learning, are Arya paths.

